

Catholic Action



Vol. XXXV, No. 2

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February, 1953

The Catholic Press— Yours to Use and Share

GERTRUDE M. HORGAN

THE GREATEST NEED OF ALL
WORLD PRODUCTION, WELL-BEING AND PEACE
CURRENT DEVELOPMENTS IN N.C.W.C.
POWER OF WOMEN: ILLUSION OR REALITY
N.C.C.M. IN THE FIELD
CALENDAR OF CATHOLIC EVENTS
ITEMS OF INTEREST
PRESS MONTH HELPS FROM CPA

A NATIONAL MONTHLY PUBLISHED BY THE

National Catholic Welfare Conference

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Calendar of Scheduled Catholic Meetings and Events

February, 1953

- 1-7—CATHOLIC BIBLE WEEK—sponsored by Catholic Biblical Association of America.
- 5-6—CATHOLIC SCHOOLS PRESS RELATIONS ASSOCIATION—20th annual convention, Loretto, Colo.
- 11—SOLEMN CONSECRATION OF THE MOST REV. CELESTINE DAMIANO of Buffalo, N. Y., as Apostolic Delegate to South Africa, in Buffalo, N. Y.

March, 1953

- 16-18—NATIONAL CATHOLIC CONFERENCE ON FAMILY LIFE—21st annual convention, Philadelphia, Pa.

April, 1953

- 7-10—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—50th annual convention, Atlantic City, N. J.
- 11-12—NATIONAL COUNCIL OF CATHOLIC MEN—annual meeting, St. Louis, Mo.
- 14-15—ADMINISTRATIVE BOARD, N.C.W.C.—Spring meeting, Washington, D. C.
- 22-26—CATHOLIC COMMITTEE OF THE SOUTH—biennial convention, Richmond, Va.
- 26-28—NATIONAL COUNCIL OF CATHOLIC WOMEN—regional conference, Fresno, Calif.

May, 1953

- 3—APOSTLESHIP OF THE SEA SUNDAY
- 6-9—CATHOLIC PRESS ASSOCIATION—annual convention, Atlantic City, N. J.

June, 1953

- 9-13—CATHOLIC THEATER CONFERENCE—9th biennial convention, Denver, Colo.
- 14-20—INSTITUTE ON INDUSTRY AND SOCIAL ACTION—Washington, D. C.
- 22-24—CATHOLIC THEOLOGICAL SOCIETY—general meeting, Baltimore, Md.
- 30-July 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—Priests' Institute, Duluth, Minn.

July, 1953

- 19-22—CATHOLIC CENTRAL VEREIN OF AMERICA and THE NATIONAL CATHOLIC WOMEN'S UNION—annual conventions, San Antonio, Texas

August, 1953

- 3-7—DIOCESAN DIRECTORS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE—17th annual convention, New York, New York
- 17-21—NATIONAL LITURGICAL WEEK, GRAND RAPIDS, MICH.

October, 1953

- 4-7—CATHOLIC CONFERENCE ON INDUSTRIAL AND SOCIAL RELATIONS—regional conference, Portland, Ore.

November, 1953

- 5-8—NATIONAL FEDERATION OF DIOCESAN CATHOLIC YOUTH COUNCILS—second national convention, Boston, Mass.
- 8-9—NATIONAL CATHOLIC CAMPING ASSOCIATION—second national convention, Boston, Mass.
- 9-13—NATIONAL CONFERENCE ON CATHOLIC YOUTH WORK—fourth annual meeting, Boston, Mass.

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Catholic Action

Vol. XXXV, No. 2

February, 1953

The Greatest Need of All

A tragic fact of our era is the mass uprooting of peoples around the face of the globe. About forty million men, women and children are scattered as refugees on our side of the Iron Curtain. Many of the great cities of the world are host to hundreds of thousands of these destitute children of men—so dependent on the charity and goodwill of strangers for their every need, for life itself. It is understandable how the quarter of a million refugees in Berlin, the close to a million refugees in Pusan, or the more than a million refugees packed into the small colony of Hongkong would feel embittered and rejected by the world. Many of them led comfortable, honorable lives before misfortune stripped them of all their possessions. Many of them owned land, and homes and businesses, and looked forward to education for their children and a serene old age for themselves.

Now the refugees of such great cities as well as those in the camps and provisional shelters of Western Europe and the Middle East, are cut off from the productive business of living. If they do any work at all, it is in marginal occupations, far removed from their training and capacity. The millions of refugee children are deprived of adequate schooling, as well as of such things as regular meals and shelter.

These poor driven people, knocking vainly at the door of the Inn of the World, are indeed those who know God "chiefly by His rod." Yet, to some, their life of exile seems beautiful, since only in this way were they able to experience for themselves and for their children the Christian works of mercy—and thus gaze into the face of the loving Christ.

Here is only one of the many letters from the refugees of Hongkong, from a man who escaped with his life, and nothing else, from the terror of the new China regime. He was a man of property, but now works as a coolie—like so many of the other Hongkong exiles. His hut on one of the nineteen hilltop settlements was burned in one of the frequent fires

in these encampments. But yet he talks of "our beautiful and happy life of exile since we came to Hongkong." Perhaps the text of the letter will help explain this passing strange reaction:

Dear Friends:

Three years ago, I came here from the hands of the Reds, and, helped by some of my friends, I was lucky enough to find a job as a coolie. Then my wife was able to join me from Canton, and we settled at Tung Tau. But after the arrival of my first child, Tung Tau caught in a big fire. Then we moved to Kowloon Tsai. On the 19th of April, another big fire came upon us at Kowloon Tsai.

During such terrible state, my work became very unsteady, due to the bad weather. So it was hopeless to support my family. But on the 16th of November, Catholic Welfare gave us a new house in King's Park, then a warm blanket when the cold weather came. Now we received a big food parcel containing rice, beans, bean oil, salted eggs, sausages and bean curd.

Really, this is our beautiful and happy life of exile since we came to Hongkong. The happiest thing is that we became Catholics, and I hope God will have mercy on us always. And I and my family will pray God to bless you always to show our deep gratitude.

Yours gratefully,

Chang ——— and his family

This man is one of the many who was taken shelterless from the roads and given shelter in the one-room dwellings constructed by Catholic Missioners for homeless Chinese from the mainland. Funds for this housing development, possibly the first free housing development in Asia, came through the Bishops Fund for Victims of War. Collected in parishes throughout the United States on Laetare Sunday every year, these funds are sent for the relief of refugees and war victims in every part of the world accessible to Christian works of mercy. War Relief Services-N.C.W.C. is the agency of the Bishops of the United States in channeling relief supplies to the millions who have known hunger, homelessness, hatred and terror. The

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The Catholic Press — Yours to Use and Share

Gertrude M. Horgan

Scene — the livingroom of a
Catholic home in "X" parish.

JOHN and Mary Smith, "average" Catholics, and three of their children are relaxing with television and the evening papers. Enter son Frank, a lanky twelve-year old now in the eighth grade of parochial school. After several minutes of competition with TV, Frank manages to get his mother's attention long enough to ask, "Mom, what are you goin' to do with that stack of Catholic papers and magazines on the back porch? Is it all right for me to take them to school for the paper drive?"

Mother looks away from the screen, frowns, and says, "Oh dear, I've been meaning to get around to that stack for weeks, but I never have the time. Perhaps your father wants to read them. You'd better ask him."

Frank tries again, and finally manages to pry Dad away from the editorial page of the daily paper long enough to repeat the question. Dad's reply is a detached, disinterested comment, "Sure, give 'em to the paper drive. They're a fire hazard. We'll never get around to looking at them. I have all I can do to keep up with the daily news. Besides, we subscribe and that keeps Father S— happy. Now don't bother me again. I want to finish this paper."

Dad returns to his paper; Mother watches TV, and Frank goes off to bundle up the stack for the paper drive. Does anyone in the room sense the faint whisper of the wings of the Holy Spirit brooding over this family? In how many Catholic homes is some version of this scene being repeated today? Do John and Mary Smith realize that they have casually discarded a legacy of information which is an invaluable aid in forming the Catholic mind?

The Smiths would be startled if the TV program were suddenly interrupted and the Hierarchy of the U.S. appeared on the screen repeating these words from the 1948 statement on *The Christian in Action*: "Much of the confusion and chaos about us is attributable more directly to the inaction of Christians than to the effectiveness of the feverish efforts of the destroyers. . . . Today every Christian must face the full Christian vision and with no thought of compromise seek vigorously to live it. Every day he

must ask himself: What am I doing to build a Christian world?"

John and Mary Smith take good care of their family's physical health. At the first sign of a sniffle, they rush the children to a doctor and follow his directives faithfully. Such concern is good, but what concern do they show for administering an antidote to the poison of secularism? How can the Smiths build a Christian world if, through carelessness or absorption with the problems and pleasures of daily living, they throw away the background information which the whole family needs for the "full Christian vision"? In this materialistic world it is virtually impossible to develop a Catholic mind and Christian vision and to hold fast to a Catholic view of the universe unless we avail ourselves of the corrective to secularism—the Catholic press.

In an article appearing in *Columbia*, January, 1945, the late Thomas F. Woodlock defined the Catholic mind as follows: "By the phrase 'Catholic mind' I mean something more than Catholic doctrine, Catholic theology. I mean that view of human life in all its manifestations which is implicit in Catholic theology, an application of that theology to all the concrete problems, great and small, that confront every man born into this world. It is a *working* philosophy of life—all life—a key to the significance and the values of life."

This "*working* philosophy of life" must be constantly safeguarded through prayer and the Sacraments, first of all, and then through the intelligent use of Catholic publications which not only give us correct information on matters Catholic, but also help us to preserve our spiritual balance in a topsy-turvy world. We *must* be alert, informed, vocal Catholics. The perilous state of civilization makes it clear that the time for thinking that we have a choice about the necessity of being informed Catholics is long past.

Twenty years ago the American Hierarchy pointed to the danger and prescribed the remedy: "The average Catholic is brought into daily contact with much that is calculated to pervert Catholic life and to weaken, or even to destroy, Catholic principles. The Catholic press and Catholic publications will help to counteract the dangerous influences to which our people are exposed, owing to the atmosphere of

worldliness, irreligion and indifferentism by which they are surrounded."

Again, in November, 1952, the Bishops repeated the warning by noting in forceful words that "the imminent threat to our country comes not from religious divisiveness but from irreligious social decay." The remedy for irreligion is the true religion. The corrective for social decay is the knowledge of Christian principles and the application of these principles to society. How will we know these principles and be able to recognize how they apply to current conditions unless we use the facilities of the Catholic press? Through diocesan papers, Catholic magazines, and the N.C.W.C. News Service, the authoritative statements of Our Holy Father and the Hierarchy, interesting and informative articles about current events which call for the application of Catholic principles, stories of Catholic personalities in the news—this wealth of vital information so often ignored or incompletely reported in the secular press is ours for the asking.

Perhaps it would be well to re-write that scene in the Smiths' livingroom in the land of "second chance." Instead of bundling up the Catholic papers and magazines unread, the family not only reads but also discusses the contents of several articles. John Smith is keenly interested in a question and answer article about labor relations in which the principles of *Rerum Novarum* and *Quadragesimo Anno* are interpreted. He will use some of the material in a discussion for one of the local business clubs next week.

Mary Smith reads the text of the recently published Apostolic Constitution by Pope Pius XII granting a limited faculty for Evening Masses and liberalizing the regulations governing the Eucharistic fast. She explains the main points of the document to her husband and children, and in a few days she will summarize these points for a meeting of the Mothers' Club. The children, too, are reading stories, articles and cartoon strips depicting the lives of the Saints in an appealing manner.

Does this revised scene of life with the Smiths mean that they have given up the dailies or banned TV? Perish such an unrealistic thought! No, it simply means in the new version that the Smiths are alive to the fact that in the Catholic press they have found a map to guide them in the City of Man, and they have discovered that this map is attractively and accurately designed. They agree now with the Most Rev. Michael J. Ready, former episcopal chairman of the Press Department, N.C.W.C., that "to worthy Catholics, it is not so much a question of their supporting the Catholic press as of letting the Catholic press support them in this time of grave peril."

The improvement of the Catholic press during the past ten years is nothing less than amazing. Just

pick up a diocesan paper or a Catholic magazine for the year 1943 and compare it with the current issue of the same publication. Notice the difference in format, the range of coverage of current happenings, the crisp reportorial style, the use of pictures to tell a story. Aside from the increased experience of editors and staff, a good measure of the improvement is due to the expansion of services offered by the N.C.W.C. Press Department.

At the November, 1952 meeting of the U.S. Hierarchy, Co-adjutor Bishop Thomas K. Gorman, episcopal chairman of the Press Department, reported that the News Service now serves 502 publications, of which 138 are in our own country. Full texts of Papal encyclicals and other important announcements are furnished to member publications and to other news services, as well. *Noticias Catholicas* supplies translations for Spanish and Portuguese language publications in Latin American countries. Special articles, features and pictures are made available, and there is an up-to-the-minute wire service which keeps editors in touch with events all over the world. The Press Department has inaugurated a weekly Radio-TV Newscast script service which presents "news of the world as seen through the eyes of Catholic correspondents and reported by the N.C.W.C. News Service."

Bishop Gorman says of one of the recent achievements of the Catholic press: "It is quite possible that in the past year the Catholic press of the U.S. has presented to the world the timeliest, 'the most detailed and accurate account of persecution ever presented in history. The Catholic press kept well ahead of its contemporaries in reporting the wholesale, brutal attacks upon the Church and religion in Red China and in the half-score of Iron Curtain countries.'"

All of this evidence indicates that we need the Catholic press. The question then is posed: *do we share* this wealth with others? Dr. John O'Connor, Georgetown University, in an address to the December, 1949 meeting of the National Catholic Educational Press Congress at Marquette University, put our responsibility to share with others in these words: "The Catholic Press also has a mission to all of God's children without exception. . . . Only Christianity can save mankind from its deadly spiritual enemies. This is our index of the unique importance of the Catholic Press. . . . It must be the voice of Catholic Action, the spearhead of the Christian revolution, the champion of all those who, in a darkening world, are fighting for justice, liberty and peace."

All of this the Catholic press must be, and frequently is. As John V. R. Lebkicher stated in an article on "Catholic Press Responsibility to the Community" in *Catholic Action* last year, the Catholic must work "to reform and re-Christianize his community and promote with all his strength the Christian

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World Production Well-Being and Peace

Rev. Raymond A. McGowan

World Affairs---Your Business

Article VI

THE PEOPLES of the earth made up pretty much a collection of disconnected regions until the late Middle Ages. There was Europe, which itself was divided between East and West. There were the remote and ancient nations of the East. There were the unknown Americas, themselves much divided. The age of exploration had not yet begun. Then, in the late Middle Ages, land-routes to the Far East began to open up and sea-routes to skirt the west coast of Africa. Ever-more-enterprising adventurers began to creep out into the Atlantic. Finally, the discovery of America and the sea-routes to the Far East made the world physically one. World affairs had begun in earnest, headed up by the sea-faring countries of Europe.

The world affairs of that time, long since ended, are still our tragic business now. For it was then that Europe became disunited and has stayed so until the current efforts to grow into economic and political unity, at least on this side of the Iron Curtain. And the world stayed politically and economically disunited and remains so to our own misery, until the current, discouraging efforts to bring it together for peace, justice, and development. One of the great "If's" of history is what would have happened if the one physical world had been approached by Europe in the relative unity of the early Crusades.

But it was not. It was approached nationalistically, with each country out for itself. There were gradations in selfishness and in generosity to the natives; relative degrees of ability to colonize, which also varied from time to time; and relative degrees of access to the seas.

Our own country threw off the yoke of a colony but then withdrew in isolation. It could do no better in the nineteenth century, it seems; but as the twentieth century advanced, it became clear to many that the United States was part of one world and could not for long stay as separate as it was in institutions and contacts. Historians dispute about the immediate causes and conditions that led us into two world wars, and historians dispute about the immediate causes and conditions that led us into the chief role in forming the League of Nations and the United Nations and withdrawing from the former. But the basic fact is that the conflicts and stresses and the vanities and the greediness of disunited nations living together in a

physically unified world were the real A-bomb of the time. The Nineteenth Century built the Twentieth Century and the Twentieth Century is only now, after World War II and the A-bomb, facing up with pitiful slowness and conflict to our business of making world affairs decent.

If the modern era began with freer transportation, it continued basically in accord with economic cooperation or economic conflict and it so remains today. To say so is not to minimize governmental action upon freer economic life or the surge of culture or the degree of health or plague. For example, in the United Nations there is, of course, the Security Council, which, even though it is only partially economic, nevertheless gets the headlines and the worry. But then there is also the Social and Economic Council and specialized economic agencies which often go unnoticed. And the Organization of American States, also, deals largely with the economic life of the hemisphere. The Schuman Plan, leading into an attempt at European unity, is an economic plan. The North Atlantic Treaty Organization is both a defensive and an economic organization. The Marshall Plan, Point 4, technical assistance, international financial and banking institutions, the effort to bring the South Pacific countries together, tariff reductions and agreements, the International Labor Organization, and so on, are exclusively or primarily economic efforts indirectly used for security and directly for justice and human development.

It is too much to say that wars are solely economic in origin, just as it is too much to say that life is solely determined by economic conditions, status, and organization. But it was out of the measured wisdom of the ages that Pius XI called economic life "that most important part of social life" and traced modern imperialism and economic imperialism to the individualist domination of the economic life of the nineteenth and early twentieth centuries and that from them grew wars—the great scourges of our time, and when he came to write his Encyclical on Atheistic Communism, he spent only a third of the pages on Communism and the rest on economic reform.

For the plain fact is that we all depend on one another even for life, to say nothing of a fuller life, and if we do not live up to right rules and organization to make the interdependence fit the needs of the

human race, then the human race, or regions of it, depending on the actual possibilities of access to goods, periodically explodes. The regions explode if the underlying facts are regional by reason largely of transportation. That was the course of history up to our time. In our time the one world tends to explode as a world.

God made the earth for all mankind and God so made us that we need physical goods both to live and to live in accord with our nature. Traditionally, and for centuries, the world has denied these truths. We are now suffering for the long denial.

Probably most Americans now realize the necessity of close world economic cooperation and realize it the more because part of the world has, in fact, if not in theory, cut itself off from ordinary economic relationships. But some Americans find the fact hard to swallow or want to move with super-caution out of the traditions of the nineteenth and early twentieth centuries, or want to seem to move but not do so, or place fallacious arguments against it. This is to be expected in a time of transition when the speed of the transition is so terrifying. Such a lag of minds behind changing facts is an old story in the history of mankind. Note the lag of the guilds of the Middle Ages behind the changing facts of larger production and wider markets. Note the long lag of sixteenth to twentieth-century politics and economic practice and organization behind the growth into one economic world. Note the passivity of the United States in the very 20's and 30's that were creating World War II. Note the lag in the very structure of the United Nations behind the facts of the 40's. Note the slowness to deal with the A-bomb and H-bomb. Lags are understandable. But the harm they do can be tremendous and in our time it is.

The problems are tremendous, for they grow out of centuries of bad or foolish practices just at a time when these practices are made still more outworn by the speedy closing in of the whole economic world and its rapid increase in production. Think for a moment how we are producing fabulously for military goods and for civilian consumer goods—for civilian goods far beyond any time before and for military goods in astonishing quantities. Think what may happen to the United States should the wrench to a large decline in production come; and since Europe and South America ship us large volumes of goods, and we might hesitate to buy as usual, think what will happen there. It is in such soil that Hitlers and Mussolinis breed, and so do wars. And so do hopes of Communists.

Or consider Point 4 and programs of technical assistance. These are programs to develop the economic possibilities of hitherto undeveloped countries. Both are international programs or special foreign programs of individual countries that are to dovetail with the international program. Put on one scale, these countries if developed—and the development

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1952-53 series of eight articles, month by month, under the general title, "World Affairs Your Business." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

- For your own information.
- For stimulating a program of action in your organization.
- As texts for discussion clubs, forums, round tables, radio talks.
- For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

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has already begun—will furnish a market for our goods. Put on another scale, these countries are restive in their poverty in the face of the mounting wealth of other countries and are fodder for revolution and for wars in a Communist-excited world. Put on another scale, these peoples are children of God and have the right to live and develop. Put on another scale, these peoples will be more open to Christianity and the Catholic Church when they arise, and as they arise, from starvation, squalor, disease, and illiteracy and can work intelligently and in hope of a decent reward.

It is evident that one can come to a consideration of these matters from many different points of view, either singly or jointly. It is not wrong to think of them in terms of a stable economy and large employment. It is not wrong to think of them in terms of war and peace, of a Communistic versus a freely interdependent world. It is not wrong, surely, to think of people in terms of their being children of God to be helped to live and develop. And surely it is not wrong to help lift them out of their squalor so that they can come to know better what being a child of God and a brother of Christ means. But a combination of all these considerations is the most effective. This is true in the case of underdeveloped countries. It is likewise true of all and of ourselves.

The Holy Father in his 1952 Christmas Message shows a very reasonable impatience with what has so far been done to bring the benefits of modern industrial production to poor people and poor nations. He asked us to put the question of what effects the impersonality, the de-personalization, of modern industry has on a poor country. "Let him," he said, "put the question to a whole nation whose standard of living is inferior or very low and which, associated in the family of nations with other peoples who enjoy a sufficient or even abundant way of life, waits in vain (and our Holy Father must have added this in sadness and irony) from one international congress to

another for a stable improvement of its lot." It isn't that nothing has been done. It is that far too little has been done.

Praising big industry for many qualities, he goes on to say that it is the dominant form of economic life in our time. In its mechanical, impersonal, de-personalized method of handling industry and trade it tends to de-personalize also family life, the State, and private ownership. "It must be denied," he said, "that modern social life should be regulated . . . or made to conform" to those standards. Here is one of the major international economic problems.

Our Holy Father asks that conscious human solidarity, instead of de-personalized unity, build the social fabric within countries and among countries. "Solidarity," he says, "demands that outrageous and provoking inequalities in living standards among different groups in a nation be eliminated.

"Also to nations as such We extend," he continues, "Our invitation to render operative this sense and obligation of solidarity: that every nation develop its own potentialities in regard to living standards and employment, and contribute to the corresponding progress of nations less favored. Although even the most perfect realization of international solidarity would hardly bring about perfect equality among nations, still, there is an urgent need that this solidarity be put into practice at least enough to bring about harmony. In other words, solidarity among nations demands the abolition of glaring inequalities in living standards, and so in financial investments and in the degree of productivity of human labor.

"Such results," he goes on, "however, will not be effected by a mechanical ordering of society. Human society is not a machine, and must not be made such, not even in the economic field. Rather, one must always work with the native endowment of the human person and the individuating characteristics of nations as a natural and basic point of departure in striving to attain the end of the economic order, which is to insure a stable sufficiency of goods and material services, directed in their turn at improving moral, cultural, and religious conditions . . ."

"What an error," he says, "it would be to blame natural law for the present miseries of the world, when it is clear that these derive from the lack of mutual solidarity of men and peoples."

With all the world's anguish that he depicts the Holy Father does not give up hope and calls not only on organized action but also personal action.

Much of the work on economic life in international relations has to be done through governmental organizations. But in addition there are non-governmental organizations represented in many of the specialized agencies attached to the Social and Economic Council and UNESCO and there are international non-governmental organizations that have a

varying right to appear and influence most of these bodies. The right to do so is written in the charter of the United Nations. It has been used with varying interest and varying effect. It is a right of considerable magnitude both in helping the poor within countries and whole peoples. Several Catholic international organizations that have exercised this right have American membership. Here is a place where American Catholics can not only help the poor at home and abroad (and thus help justice and peace), but also do so in a personal manner with full consciousness that big industry and big trade should not be allowed to make family life and the State and private ownership conform to anonymous power. The same is true of the conscious obligation of citizens to influence their governments.

The probability is that we are going through economic changes and social changes as great now as at the time of the Discoveries, the Reformation, and the Renaissance. Under the impact of those scientific and economic monstrosities, the A-bomb and H-bomb, there may not be allowed time to assimilate these changes for world justice and world peace. But few would say that the threat of the two bombs justifies our doing nothing. Indeed, atomic energy is one part of the great economic changes of our time. It is, however, an economic change in the sense that it is a change in methods of production just as the age of discoveries was ushered in by a change in transportation. But changed methods of production and transportation need not be determining. Man with the help of God remains the important element, if he uses the power of right choice, nationally and internationally.

There is a clamorous need for good Americans—good in the fullest sense of the word—who are good and intelligent Catholics and therefore good world citizens to join the work of our generation to make the one physical world, the one highly productive world, serve all mankind.

DISCUSSION QUESTIONS

1. Contrast a unified physical world with the human (or inhuman) way of handling it for human welfare.
2. The same but for peace.
3. Give examples of international economic efforts to obtain these aims.
4. Discuss difficulties even in the Free World to obtain them.

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- Current Works of Pius XII. N.C.W.C. 15c each.

THE GREATEST NEED OF ALL

Continued from page 3

sight of love and mercy brings such consolation to these broken-spirited people that they find beauty and happiness even in their bitter exile.

Thus it would seem that in this world of suffering, of terror and of homelessness, there is a need greater even than the material needs of refugees. This need is for a charity that will serve to take Christ's love to those poor rejected souls who even at this minute live in exile as "the offscourings of the world." Charity, then, is the greatest need of all.

In Korea and other desolate places, people are trying to cling to life despite the effects of total war. The Bishops of our country open up a channel whereby we can bring comfort to these people. On Laetare Sunday every Catholic in the United States has the opportunity—and the obligation—to join in this world-encircling and continuous work of mercy. In mid-Lent, March 15, we decide, by the amount of our sacrificial giving, just how far and to how many homeless and comfortless souls the message of loving help will reach in the coming year.

PRESS MONTH HELPS FROM CPA

Again this year the Catholic Press Association has made available various material for use in promoting Catholic Press Month. A brief description follows:

An official poster in one color features the slogan, "the Catholic press helps good families GROW BETTER."

A sermon outline which can be easily adapted to local needs.

A sermon fact sheet provides facts and figures on the Catholic press.

A 12-minute presentation in dramatic form for school and for parish youth groups.

A special dramatic sketch prepared by Mother Mary Michel, O.S.U., designed chiefly for elementary school use.

How to plan for Catholic Press Month: A 4-page information digest on Catholic Press Month, Catholic Book Week and Catholic Bible Week.

How to run a Catholic Press Exhibit: A 1500 word explanation giving all the steps necessary for preparing a successful exhibit.

Editorial cartoons, each illustrating the press month theme.

How to organize and run a Parish Library: A 40-page printed pamphlet that will prove helpful to priests planning a local parish library.

Individual Press Month packages are available for \$1.00, direct from the Catholic Press Association, 120 Madison Ave., New York 16, N. Y.

THE CATHOLIC PRESS—YOURS TO USE AND SHARE

Continued from page 5

social order, without which society as we know it will perish. The community responsibility of the Catholic press is to assist and support Catholics in their efforts to recast society in a Christian mold."

Mr. Lebkicher went on to stress the need of having a good press (and I believe we have this, on the whole), and of sharing the fruits of this press with others through seeing that Catholic publications reach influential non-Catholics in the community. He suggested that some existing parochial organization such as the Holy Name Society or the Altar Society underwrite the project of taking subscriptions for a number of key non-Catholics who might be sympathetic to the Catholic view on how to re-Christianize the community. Details of the plan will be found in the Forum section of *Catholic Action*, January, 1952. The suggestion is both good and workable, and it would probably go far to combat ignorance about Catholicism and to indicate the blueprint for remedying "irreligious social decay."

In addition to this suggestion for spreading the wealth which is ours, it might be well to stress the thought that each person may help to spread the light of truth in at least two ways: first, by passing on a copy of a Catholic paper or magazine to a neighbor (Catholic or non-Catholic); second, by applying the "working philosophy" of the Catholic mind, developed and strengthened by the Catholic press, to all conditions of contemporary society. The antidote to secularism cannot be kept in our own medicine chests; it must be shared with others if the disease is to be cured.

How can we share this truth which we possess? By taking advantage of every opportunity to correct misstatements about Catholic teaching; by bringing Catholic principles to bear upon the events of daily life in the home, at school, in business, social and political life; by being a living, informed, vocal member of the Mystical Body of Christ. It is up to us to launch the Christian offensive through example, through teaching, through bringing the truth that is ours to others who lack the full vision. Christ gave us a positive command: "Going therefore teach ye all nations." When we heed this injunction in the fullness of the lay apostolate we will indeed be doing our part in sharing that Catholic press which is "the voice of Catholic Action, the spearhead of the Christian revolution."

OUR CONTRIBUTORS

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CURRENT DEVELOPMENTS IN N.C.W.C.

News of Work, Projects, Interests

THE N.C.W.C. Press Department is cooperating closely with the Catholic Press Association of the United States in the observance of February as Catholic Press Month.

Issuing the call for the observance, the Press Department Episcopal Chairman, Bishop Thomas K. Gorman, Coadjutor of Dallas, said the work of the Catholic press is "a most important Catholic activity." "Indeed it would be difficult to exaggerate the value or over-emphasize the need of our newspapers, magazines and reviews."

Of the many reasons why Catholic publications "play a top role" in today's world, Bishop Gorman said he wanted to concentrate on one: The fact that Catholic publications present news and views in their proper setting. They never present them "as isolated happenings or mere opinions unrelated to a complete philosophy of life."

The Bishop said there is an "anti-intellectual climate" prevailing and that it is victimizing "far too many journalists." "Too much of the news of people and events is presented in a meaningless, isolated fashion," and opinions are retailed "with little or no relation to any ordered system of thought." The Catholic journalist's views and judgments, the Bishop added, "have their roots not only in experience but in reason and revelation."

Father Thomas A. Meehan, editor of *The New World*, Chicago archdiocesan newspaper, and president of the C.P.A., cited the keynote of the observance: "The Catholic Press Helps Good Families Grow Better."

The greatest blessing we possess from Almighty God, Father Meehan said, is the gift of faith. The second greatest blessing, he added, is to be born and reared in a devout Catholic home where love of God is as natural as the air we breathe.

"Maybe it is an exaggeration to say that our good Catholic families are good solely because of the excellent Catholic magazines, newspapers and periodicals that are read and studied in those families," Father Meehan said. "But it is no exaggeration to say those families are far better because of the Catholic Press. Their knowledge of their religion is far deeper, their instinct for things Catholic far keener, and their con-

stancy in their faith far more stable because of the instruction, the moral evaluation, and the constant inspiration which is the backbone of the Catholic Press."

Many Sections Hear Discussions Of Catholic Social Principles

Study and explanation of Catholic social principles is the constant concern of the Department of Social Action, and the mid-winter season brings many calls for the services of its staff.

Within a period of a few days, Father George G. Higgins, assistant director of the department, addressed the following gatherings: the Catholic Economic Association's annual meeting at Chicago, on "Labor and the Marshall Plan;" the student body of the Jesuit Theologate at Woodstock, Md., on "The Philosophy of the American Labor Movement," and a memorial service for the late Philip Murray at the Ohio C.I.O. convention in Cleveland.

On February 15-16, the department is sponsoring a conference on industrial and interracial relations problems at San Antonio, Texas. Miss Margaret Garrity, the department's interracial secretary, is planning this meeting. Father John F. Cronin, S.S., assistant director of the department, will be one of the speakers. The subject is "The Obligation of Institutions in a Free Society."

The department is also busily arranging for two priests' social action conferences to be held in the East and Mid-West later this winter.

NCCS Celebrates USO Birthday, "Sparks" PAL Day

Throughout the United States and in several foreign countries the National Catholic Community Service celebrated the twelfth anniversary of USO on February 4. As a member agency of USO, NCCS observed the event with religious ceremonies, dinners, open houses, and other exercises, many and varied. The occasion was seized upon also as a time to honor 20,000 USO volunteer workers in NCCS units with special awards and public recognition.

Another nationally observed occasion of special interest to NCCS is USO-PAL Day. This is an occasion

when a special effort is made to bring together the military service personnel and the citizens of the nearby communities. The widespread celebration of USOPAL Day, which epitomizes many phases of the USO program, is especially gratifying to NCCS, whose preliminary efforts "sparked" the national promotion of the activity. The Day affords NCCS a special opportunity to bring Catholics together with other members of their Faith. Upwards of 250,000 servicemen, servicewomen, and civilians participated in this year's observance.

The re-appointment of the members of the executive committee of NCCS has served to recall the outstanding service rendered by these distinguished Catholics from various sections of the country. Michael T. Keller, a Boston insurance executive, is chairman of the committee; Bishop Bryan J. McEntegart of Ogdensburg, N. Y., is secretary and has been from the beginning; and John F. Hickey of New York is treasurer of USO.

Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference and secretary to the NCCS Board of Trustees, a founder of both NCCS and USO, is a member of the committee. Others are Judge Michael F. Walsh of the Supreme Court of the State of New York; Mrs. Henry Mannix of Brooklyn, vice-president of the International League of Catholic Women's Organizations and former president of the National Council of Catholic Women; Mrs. George Rock of Washington, D. C., former executive secretary of the N.C.C.W. and a member of the Board of Trustees of the United Community Defense Services; Cushman B. Bissell, lawyer and president of Catholic Charities in Chicago; Renolds J. Barbieri of San Francisco, vice-president of the Bank of America; and George W. Strake of Houston, oil producer and industrialist.

Place of Catholic Schools In Education System Demonstrated

Convincing proof that the Catholic schools of this country are an integral part of American education may be found in the busy activities of the N.C.W.C. Department of Education.

For example, in recent days, American education projects in which the Department has participated, have included the following:

1. Conferences with the U.S. Office of Education to develop a "glossary" of educational terms, so that comparable statistics may be compiled for public and Catholic schools.
2. Participation in meetings of the American Council on Education dealing with revision of the ROTC program, administrative details of making G.I. benefit payments to veterans enrolled in private schools, allocation of TV channels for non-profit educational institutions, Selective Service regulations affecting students in private schools.
3. Attendance at the convention of the Association

of American Colleges, the most important organization of private colleges in the United States.

Incidentally, the Department's interest in the integration of religion and education extends beyond the Catholic schools. It has worked many months on the study of, and preparation of, a report on the place of religion in public schools. It was active in a movement to establish religion courses in teacher-training institutions.

Moreover, each day's mail brings to the Department inquiries from non-Catholics concerning Catholic school activities, all indicating the lively interest in the part Catholic schools play in American education.

Far and Near, More People Learn of Confraternity's Work

The work of the Confraternity of Christian Doctrine is becoming ever more widely known and understood, as a result of currents flowing out of the National Center at the N.C.W.C., and as a result of currents flowing in.

Bishop Edwin V. O'Hara of Kansas City, Mo., chairman of the Episcopal Committee of the CCD, attended the Latin American Rural Life Conference in Colombia as a representative of the CCD, and is also making catechetical visits in Peru, Chile, Argentina, Brazil, Costa Rica and Mexico.

Father Thomas S. Hansberry, field representative of the National Center, is on a month's trip "selling" the CCD in the Dioceses of Raleigh, Charleston, St. Augustine, Mobile, Natchez, Alexandria, Lafayette, Galveston, and Amarillo, and in the Archdioceses of New Orleans and San Antonio.

Meanwhile, into the National Center offices come visitors from many parts of the country and from abroad to learn more about the work of the CCD. Recent callers have included visitors from France, Malta, Brazil and Japan.

The National Center is planning for Regional Congresses of the CCD to be held in Rochester, Rockford, Springfield (Mass.). Eight dioceses have decided to have Priests' CCD Institutes, informal two to three-day sessions in which parish clergy learn the "how to do" techniques of preparing parish laity for leadership in the CCD apostolate. Three one-day sessions were arranged for early February in Biloxi, Jackson and Clarksdale, in the Diocese of Natchez, Mississippi. Madison, Superior and Duluth dioceses have agreed to sessions for early Spring and Summer.

A book long awaited by parents and by CCD parent-educator groups has been published by St. Anthony Guild Press. It is *Parents, Children and the Facts of Life* by Father Henry V. Sattler, C.Ss.R. A text on sex education for parents, the book is helpful to individual fathers and mothers on *what* to tell and *how* to tell it. Each of the 14 chapters is followed by two pages of questions and discussion aids to facilitate discussion by groups of parents. A bibliography of eight pages describes other published helps to parents

in the following sections: pre-adolescence, young teenagers (14-16), older teenagers (17-19), those preparing for marriage, the theory of sex education, the practice of sex education.

N.C.W.C. Offices Know It's Hard to Find Teachers Today

Do you happen to know a chemist or physicist who is "fed up" with his job in industry or government, and would like to teach college students instead?

Or, do you know an engineer who might be interested in a government job in Saigon?

A specialist in electrical engineering might prefer a position in Thailand.

These are among the many appeals that have come recently to the Teachers' Registration Section of N.C.W.C. While they have a certain glamor, and are certainly interesting, the Teachers' Registration Section itself is more interested in locating good teachers for Catholic institutions. Industry and government have attracted, by big salaries, not only recent graduates who majored in science, but also many of the teachers in this field. Where shall we find the teachers of the future? This is a question that is asked very frequently today. We are looking for Ph.D.'s in many subjects for college and university openings.

One of the recent calls to the Teachers' Registration Section was for an instructor in agriculture—the first the office has received in this field. A Catholic college in the Mid-West will offer a major in agriculture. The N.C.W.C. office was able to recommend a well-trained applicant for the teaching post.

Meanwhile, questions in greater variety continue to pour in upon the Library of the N.C.W.C. These appeals are for information of all sorts. Just a few of those this week have included requests for: "the present address of a priest in France," material on religious instruction of elementary and secondary school teachers for a priest on the island of Malta, bibliography on the Mystical Body, list of a few recommended motion pictures for Lent, "Which is the oldest Catholic school for girls in the United States," and "Where can we find the 'Bishop's Carol'?" With an accurate guess, the Library established that the last request was for Bishop John Carroll's "Prayer for Civil Authorities."

Youth Work Gains Even More Momentum in New Year

Activities of the N.C.W.C. Youth Department, moving in high gear during the Christmas holiday season, gained even greater momentum with the start of the new year. The early days of 1953 saw the appointment by Archbishop John J. Mitty of San Francisco, episcopal chairman of the Department, of three new Episcopal Moderators for three federations within the framework of the department.

The National Federation of Diocesan Catholic

Youth Councils executive board met at N.C.W.C. headquarters. Following a day and a half of board sessions, an advisory group composed of the diocesan council presidents and leaders met with the Board to discuss NFDCYC policies for the coming months.

Among the actions taken at these sessions were the inauguration of a National Newsletter to be sent to diocesan youth council officers and diocesan youth directors and appointment of temporary national chairmen for the spiritual, cultural, social and physical phases of the program. National officers are serving as temporary chairmen until it is possible to obtain qualified youths to serve permanently. These chairmen will be the first to be chosen under the Federation's new Episcopal Moderator, Bishop Leo R. Smith, Auxiliary of Buffalo.

The National Newman Club Federation held a three-day meeting at the Newman Center of the University of Colorado, Boulder, Colo. National officers, province chairmen and the advisory committee of the National Newman Club Chaplains Association gathered for this meeting. Under the guidance of the Federation's new Episcopal Moderator, Bishop Maurice Schexnayder, Auxiliary of Lafayette, La., the campus clubs will participate in the observance of National Cardinal Newman Day, February 22. Local units will also collect a spiritual bouquet for fellow-students in Iron Curtain countries to be presented to His Holiness Pope Pius XII on St. Thomas Aquinas Day, in conjunction with Pax Romana, the international Catholic students' organization.

The National Council of the National Federation of Catholic College Students met at Milwaukee. The Council is composed of the national officers, regional presidents and vice-presidents, national commission chairmen, and the chaplains at each of these levels. NFCCS is sponsoring overseas travel for students, a campaign for funds for fellow-students in areas of persecution, a national debate meet, and, like the Newman Club Federation, is collecting a spiritual bouquet as a part of the Pax Romana program. Appointment of Bishop James A. McNulty, Auxiliary of Newark, as Episcopal Moderator of this Federation was announced at the close of the Council meeting.

Msgr. Joseph E. Schieder, director of the Youth Department, announced that *Youth Newsnotes*, which had been replaced by *Vision*, is making its reappearance.

The Assistant Director of the department, Father Eugene Eiselein, in addition to the meetings of the student federations, attended two regional meetings of diocesan youth directors: one for the Provinces of Denver and Santa Fe, the other for the Provinces of Dubuque and Omaha. He also participated in a conference with officials of the National Catholic Rural Life Conference, and a meeting on the Young Adult Council which is sponsored by the National Social Welfare Assembly.

A Quick, Effective Response To The Needs of Civil Defense

Catholic women of the United States are ready and willing to participate in the vital work of Civil Defense, and are well organized to do so.

This is the clear indication of the response that has greeted an appeal by Mrs. William H. Dalton of Augusta, Me., president of the National Council of Catholic Women, for voluntary registration in this program.

"As Catholics we know the value of human life and we recognize our responsibility for active citizenship," Mrs. Dalton pointed out. "Ours can be a great contribution in this time of need."

The quick reactions to this call have been widespread and encouraging. Catholic women's organizations in the States of South Carolina and Washington, for example, have reported not only that they have registered with the Civil Defense, but that they are taking first aid and home nursing courses. One organization said it is busy making layettes that will be made available to the needy in case of civic disaster.

The Board of Directors of the N.C.C.W. met in Washington, February 2 and 3, to plan the work of the Council for the next year. Two new ecclesiastical provinces—those of Seattle and Kansas City, Kans., were welcomed to representation on the Board.

Mrs. Dalton announced the appointment of national committee chairmen and vice-chairmen, a list on which appear the names of Catholic women in all sections of the country, qualified to participate in the particular work of the committee to which they have been assigned. The N.C.C.W. feels that the committee system of work is constantly proving its effectiveness, and reports that the work being accomplished in all sections by this plan is marked by zeal and stimulating interest on the part of all those taking part.

In the month of December alone over \$3,700 was collected by the N.C.C.W. for Korean relief, while at the same time \$700 and 1,000 pairs of shoes were shipped to the Holy Father's Storeroom, whence they will go to relieve deep suffering somewhere in the world. Also in December, the N.C.C.W. passed along the names of 244 European families to American families for adoption by the latter.

An Apostolate Grows and Plans for Larger Things

The growth of the Family Life Apostolate in the United States is strikingly reflected in the fact that the Director of the N.C.W.C. Family Life Bureau visited some 21 diocesan directors in the East, the Middle West and the South in the past month. New directors were given detailed information concerning the apostolate, while the older directors were briefed on the latest developments in the program.

Much time is now being devoted in the Bureau to

preparations for the 1953 family life conference, the twenty-first consecutive one to be sponsored by the Family Life Bureau. Three meetings to discuss topics and speakers and one to discuss local arrangements were held in Philadelphia, where the conference will take place, March 16-18. The theme will be: "The Father, The Head of the Home." Approximately 60 speakers will be on the program.

An Old Work Goes On, With New Problems

Appeals to the Board of Immigration Appeals of the Department of Justice from unfavorable decisions of the Immigration and Naturalization Service have always been one of the activities of the N.C.W.C. Bureau of Immigration. They continue to be. All the executives in the three offices of the Bureau (Washington, D.C., New York, and El Paso) are officially permitted to practice before the Board and before the Service.

The Board itself is the court of last resort in immigration and deportation cases. It sits in Washington every afternoon, except Saturday and Sunday, at two o'clock and appointments to appear before it for oral argument are scheduled some time in advance. Quite frequently, in cases of deportable aliens, the latter, accompanied sometimes by wife and child, come personally to Washington and appear before the Board with the N.C.W.C. representative. The representative, of course, presents the oral argument and the alien, accustomed to lengthy hearings before immigration inspectors of the district in which he resides, is greatly bewildered, although relieved, at not being put through the third degree that had been anticipated.

There is no further appeal once the Board has decided, unless new evidence becomes available, when a motion can be made to have the case re-opened.

One of the features of the law which went into effect on December 24, 1952, is the requirement of fees. These are somewhat startling to the voluntary agencies concerned with helping immigrants and the foreign-born in their technical difficulties, inasmuch as up to that fateful date, no fees were required for anything except visas, head tax, re-entry permits and naturalization. The new Act stipulates fees for seven procedures, two of which merely increase fees already being charged. The Attorney General, however, in his regulations to implement the Act, added 20 more. These range from \$3 to \$25, the latter sum being charged for appeals from decisions in exclusion or deportation proceedings.

If an individual does not have the \$25 fee with which to appeal to the Board he can make an affidavit to that effect. However, this privilege is not allowed, if the officer of the Immigration and Naturalization Service from whose decision he appeals certifies in writing that this appeal "in forma pauperis" is not taken in good faith.

NATIONAL COUNCIL CATHOLIC WOMEN

The Power of Women—Diocesan
Councils in Convention—With Our
Nationals — Honors for Catholic
Women—Orchids to Las Vegas CDA

THE POWER OF WOMEN: ILLUSION OR REALITY

ELEANOR CONWAY MAHON

A LITTLE after mid-day, November 4, a mid-West newscaster was giving local color stories of the election throngs crowding the polls from East to West Coast. He ended his broadcast with the significant observation, "If we only knew how these literally hundreds upon hundreds of thousands of women voted this morning, we would know the result now." One couldn't help but smile at this pathetically wistful variant of the time-worn jest that a man never knows what a woman is going to do.

It is generally conceded by the male political analysts that women did play a major role in the election results. For a little while longer second guessers may continue to spend their time speculating on the role women will play in the new administration: A major appointment or two here, a job there, thumb-nail sketches of new and of familiar feminine personalities in Congress. Then the subject will be relegated to the back pages or left to the society editors and feminine commentators for style reviews. Would they but listen carefully, it would be quite easy to discern a smoldering resentment on the part of the average woman at this Dives-like dismissal. Do they really believe we should be satisfied with a few crumbs from the "appointment-table" and then peaceably retire to our kitchens?

Our own analysis goes deeper and the profound impression made upon both political parties by the aggregate power of our vote in November will not be allowed to fade away through our inaction. How we voted remains our secret, but the seriousness of the unresolved issues confronting all of us will continue to demand our undivided attention and study. We agree that only a select few women will find the spotlight on the national level stage, but that does not consign the rest of us to disinterested oblivion for the duration.

Quite the contrary is true! The thirty-three years since the passage of the universal suffrage amendment have served as an apprenticeship for the magnitude of the task that lies ahead of us. In and out of organized groups we have worked and studied to understand the issues, to evaluate candidates, to analyze governmental structure and to translate these studies into

effective action. Woman's interest in good government has been aroused today as never before and the focal point of our action is PEACE: "Peace to souls, peace to families, peace to our country and peace among nations."

No, men surely can't fathom woman's mind if they presume that our activity ended with an X on a ballot November 4. The echoes of the violent, acrimonious debates of the campaign may have died away, but as Christians, as Catholic women, we must still hear the grim reminders that the Charity of Christ does not abound in our land. No, men, we are not retiring from our position of strength. We intend to keep a "watch-dog" eye on those to whom we have delegated the power to resolve national level issues. At the same time the actual imprint we make on the governmental picture will find its most dynamic expression at the local level.

We American women are rightly concerned about the political well-being of our locality. The seemingly bigger issues of peace and order among nations, of honesty and loyalty in national governmental bodies, of the state as servant not master, all these have their counter-part in OUR TOWN. Each of us must know whether we in our communities are liable to the charges of racial prejudice, of pitting class against class, of condoning political graft, of permitting juvenile delinquency, of tolerating corrupt court practices and the myriad other charges that filled the air. These are now our serious concern; their correction or eradication is our duty.

One might question why women must move out of their normal or rather traditional sphere of influence into the present maelstrom of public life. The orbit of our activities has in the past revolved around our home and our family, sweeping a bit wider lately into the promotion of charitable endeavors, private and public, in our communities. Today, we are fully aware that this is not enough. The lessening of morality in public life with its attendant evils has created an environment in which it has become all but impossible to instill personal morality in the Christian family.

It is therefore incumbent upon us to study carefully

the local implications of these problems, to plan organized action to watch the progress of their resolution and to make certain that the elected officials are aware of our constant concern. Municipal and county governing councils and district school board meetings are open to the public; our voice means nothing if it is not heard in the right place and at the right time. Then, and this is never to be forgotten, we have a potent remedy for the inattention of any group of public officials to just demands growing out of our interest in the welfare of our community, local, state and national: THE BALLOT BOX.

Let men jest and joke, if they must, about this

unfathomable (to them) problem of women, but we shall continue to insist, with all the power we have already demonstrated, that we mean to have that justice among men without which peace is impossible. Peace is the work of justice, according to the motto of the reigning Pontiff. The Holy Father has given us Catholic women this charge to work for the Cause of Peace, as our present-day task; each of us to use her influence in her home and community. We join together, women throughout the nation, in a fervent plea to Our Divine Lord to make our efforts fruitful and "to turn the will of men from hate to love and from greed to justice."

DIOCESAN COUNCILS IN CONVENTION

Dallas . . . In her message to the 5th annual convention of the Dallas D.C.C.W., held October 27-28, the President, Mrs. Charles Faust, called the convention a "summons to service." She urged the women to carry back to their organizations a spirit of constructive accomplishment that will make for progressive program action. Approximately 250 women attended the convention which opened with Mass offered by Rt. Rev. Msgr. W. J. Bender, spiritual moderator. Most Rev. Thomas K. Gorman, Coadjutor Bishop of Dallas, presided at the Mass offered on the second day of the convention by Very Rev. Vincent J. Wolf for the living and deceased members of the Dallas Council. His Excellency also addressed the luncheon meeting which closed the convention. A forum by diocesan council committee chairmen showed the development through committee work of the convention theme "To Tell the Lambs of the Lamb." Mrs. Faust continues as president.

Great Falls . . . "God's Will: Our Work" was the theme of the 11th convention of the Great Falls D.C.C.W., held October 27-29 with 175 delegates in attendance. The convention opened with Solemn High Mass for the promotion of the lay apostolate offered by Rt. Rev. Msgr. E. B. Schuster, spiritual moderator. In his sermon at the Mass, Most Rev. William J. Condon, Bishop of Great Falls, urged the women to share in the apostolate of the press by ensuring the Catholic press' reaching every home in the diocese. Monsignor Schuster spoke on the convention theme. Other speakers included Rev. Thomas F. Powers on "Living the Faith" and James Cybulski on "Keeping the Farm in the Family," who said the state, nation and church gain strength from rural homes. A panel of nine women reported on the national convention recently concluded in Seattle, at which the Great Falls D.C.C.W. President, Mrs. P. E. Logan, was elected National Director from the Province of Portland. Mrs. Logan is succeeded as diocesan council president by Mrs. C. G. Murphy.

Los Angeles . . . Over 1000 women attended the 5th annual conference of the Los Angeles A.C.C.W., Oc-

tober 28, which opened with Solemn High Mass presided over by Most Rev. Timothy Manning, Auxiliary Bishop of Los Angeles. James Francis Cardinal McIntyre, then Archbishop of Los Angeles, commended the women on their splendid accomplishments for Church and Country. Other speakers who developed the theme, "Women in Education," included Most Rev. Joseph T. McGucken, Auxiliary Bishop of Los Angeles, and Very Rev. Msgr. William E. North, editor of *The Tidings*. Monsignor North urged constant vigilance in warning against the Pale Men who have no values—the liberals in education, in the U.N., in the journals, in our State Department; the liberals for whom no good thing exists in heaven or upon earth that can transcend themselves. The President, Mrs. Joseph J. Schlarb, was presented a Special Achievement Award for Outstanding Community Service by the General Chairman of the Community Chest in recognition of the Archdiocesan Council's excellent volunteer record. Mrs. Schlarb continues as president.

Minnesota . . . The program of the 33rd annual convention of the Minnesota State Council of Catholic Women, held October 29-30, considered the theme "Vocations." Most Rev. James J. Byrne, Auxiliary Bishop of St. Paul, in addressing the meeting, urged special prayers for vocations. A panel on "Nursing, Social Welfare and Teaching as Vocations" was led by Rev. George E. Ryan, spiritual moderator of the St. Paul A.C.C.W. Reverend James Craddick, C.S.C., director, Sacred Heart Novitiate, Jordan, Minn., spoke on "The Catholic and His Attitude toward Religious Vocations" and Brother Mark of the Christian Brothers, principal of the De La Salle High School in Minneapolis, was the banquet speaker. Miss Marie A. Pie-singer reported on the N.C.C.W. convention to which she was the Minnesota Council delegate. Mrs. Paul R. Bohen, who presided at the meeting, continues as president.

Toledo . . . Most Rev. George J. Rehding, Bishop of Toledo, reminded the 400 women attending the Toledo D.C.C.W. 24th annual convention, November

1, that they are members of Christ's Mystical Body. His Excellency said: "Not all members can perform the same functions. Therefore, without the Council organization under the direction of Christ's bishops, how can Catholic women feel that they are performing all of their duties? What you do for the Council, you do for God, thus sanctifying yourself. Hence, this federation is a stepping stone to your hereafter with Christ." The President of the National Council of Catholic Men, Francis I. Nally, was a guest speaker. A "Stump-the-Experts" quiz session was held in which questions were answered by a panel formed by the Spiritual Moderator, a diocesan, a deanery and a parish council president, and six standing committee chairmen. Mrs. Arthur L. Zepf, who presided at the convention, was reelected president.

Charleston . . . Pontifical Mass offered by Most Rev. John J. Russell, Bishop of Charleston, opened the 23rd annual convention of the Charleston D.C.C.W., held November 7-9. The sermon was preached by Most Rev. James J. Navagh, Auxiliary Bishop of Raleigh, who spoke on "The Duties of the Catholic Woman in the State of South Carolina." Mrs. George P. Coyle, national director, Province of Baltimore, was an honored guest. Speakers included Frank J. Sheed, author and publisher, and Miss Margaret Mealey, N.C.C.W. executive secretary. Mrs. Harold C. Gerry was elected president to succeed Mrs. John J. Colcough. The D.C.C.W. named Miss Marie T. May "The Catholic Woman of the Year" in recognition of her charitable work, presenting the citation at the convention.

Covington . . . The Covington D.C.C.W. marked the close of its first year of organization at its convention, November 9-10. Most Rev. William T. Mulloy, Bishop of Covington, was honorary chairman of the convention and celebrant of the opening Pontifical Low Mass. Most Rev. John G. Bennett, Bishop of Lafayette-in-Indiana, preached on the convention theme, "Woman's Role in the Apostolate." Three members of the National Board were guests at the convention: Mrs. George P. Coyle, secretary; Mrs. Harold Brady, treasurer; and Mrs. R. G. Warner, Jr., director, Province of Louisville. Mrs. Brady and Mrs. Warner spoke on the N.C.C.W., Mrs. Brady discussing the National Council on the national level and Mrs. Warner the diocesan and deanery levels. Committee workshops were held on Libraries and Literature, Spiritual Development, and Cooperating with the Confraternity of Christian Doctrine. More than 350 delegates were in attendance, with the President, Mrs. Louis J. Muth, presiding. Mrs. Muth continues in office. The convention passed a resolution expressing to Secretary of State Dean Acheson "indignation and disapproval of religious persecution in Bulgaria."

Lafayette . . . The work of the Confraternity of Christian Doctrine was stressed by the convention of the

Lafayette D.C.C.W., November 19, when the theme was "You Can, You May, You Must." Most Rev. Jules B. Jeanmard, Bishop of Lafayette, who celebrated the opening Mass, asked the women's help in spreading the Faith through the CCD. Most Rev. Maurice Schexnayder, Auxiliary Bishop of Lafayette, also addressed the convention. Mrs. Aynaud F. Hebert, national director, Province of New Orleans, brought the greetings of the National Council to the 400 women attending the convention and the many others whom they represented. Four panels—Confraternity of Christian Doctrine, Family and Parent Education, Libraries and Literature, and Youth—were held. Mrs. J. Patout Burns was reelected president.

New Orleans . . . Most Rev. Joseph F. Rummel, Archbishop of New Orleans, presided at the Mass opening the New Orleans A.C.C.W. convention, November 30. The sermon was delivered by the Spiritual Moderator, Rt. Rev. Msgr. Charles F. Beauvais. Very Rev. Msgr. Henry C. Bezou, archdiocesan superintendent of schools, gave the principal address. About 300 delegates were in attendance. Mrs. Philip J. Hornung was elected president, succeeding Mrs. Aynaud F. Hebert. Mrs. Hebert was elected to the Executive Committee of the N.C.C.W. at the national convention in September. Resolutions were adopted supporting religious education and released time programs, pledging a study of the divorce problem in the State of Louisiana with a view to proposing public remedial action, and urging the formation of parish councils of Catholic women in Negro parishes. This last mentioned resolution stated: "Catholic Action is the right and responsibility of all Catholics. Therefore we earnestly urge the formation of parish councils of Catholic women in the Negro parishes. We invite their cooperation in all our work and will welcome their representatives at our meetings."

WITH OUR NATIONALS

Archconfraternity of Christian Mothers . . . The headquarters city of the Archconfraternity of Christian Mothers, Pittsburgh, carried a street car display of some 1,300 large colored posters urging people to keep Christ in Christmas. The program was promoted by the Archconfraternity in addition to its leaflet campaign reminding people to send Christian greeting cards at Christmas. This work had its counterpart in many sections of the country as N.C.C.W. affiliates joined in the effort of the Archconfraternity to restore Christ to Christmas.

Catholic Daughters of America . . . The 200,000 members of the CDA were urged by the Supreme Regent, Miss Frances Maher, to observe the Feast of the Holy Family, January 11, through family reception of Holy Communion. Junior Catholic Daughters observed the Feast of the Three Kings who brought gifts to the

Christ Child when on January 6 a shipment of sweaters and sweets contributed by the Juniors was made by War Relief Services-N.C.W.C. to poor children abroad. More than 1,000 pounds of woolen sweaters and candies had already been shipped as a result of a Christmas drive of the Junior CDA. This is the sixth consecutive year that the Junior Catholic Daughters have completed a Sweaters and Sweets campaign to bring Christmas joy to orphans in war-torn countries.

Kappa Gamma Pi . . . A nation-wide Communion Sunday on January 25 for the 6,800 members of Kappa Gamma Pi was announced by Miss Mary B. Syron, chairman of religious activities. The date was selected because of its proximity to the anniversary of the death of Rev. Francis V. Corcoran, C.M., founder of the society and moderator from 1926 until his death in 1939.

National Council of Catholic Nurses . . . The Board of Directors of the N.C.C.N., meeting in Washington, D. C., in December, decided that diocesan affiliates should form junior associate memberships for student nurses. This should include Catholic students in all schools of nursing within a diocese. The affiliates are urged to plan programs of assistance in Christian principles to all who give nursing care. The Board also recommended that an active plan be formulated by the council for the care of the sick poor.

HONORS FOR CATHOLIC WOMEN

His Holiness Pope Pius XII has honored Mrs. Vivian E. O'Toole, president of the San Diego Diocesan Council of Catholic Women, with the award *Pro Ecclesia et Pontifice*. Mrs. O'Toole, a convert, is active in civic and religious circles and is the only Catholic member of the advisory board to the president of San Diego State College. She has also been prominent in the work of the National Catholic Community Service. The medal and papal document were presented to Mrs. O'Toole by her daughter, Sister Ann Michael of the Sisters of St. Joseph of Carondelet.

Mrs. V. E. Litizette, treasurer of the Price Deanery Council of Catholic Women of the Salt Lake City D.C.C.W., was chosen by His Holiness to receive the *Pro Ecclesia et Pontifice* medal for her work and devotion to the Church. She has been a member of the Altar Society for 40 years, its president for two years and treasurer for 37. In the early days, when her parish church was a mission, Mrs. Litizette assisted her pastor as a lay catechist. When the award was conferred on Mrs. Litizette her husband was also honored with Knighthood in the Order of St. Gregory.

"The First Lady of Journalism" of Lexington, Ky., Miss Marguerite McLaughlin, has been honored by Pope Pius XII with the award *Pro Ecclesia et Pontifice*. During World War I, Miss McLaughlin, with four other women, edited the city's newspaper. She is now assistant professor of journalism emeritus at the Uni-

FLASH . . . As we go to press, His Excellency, Most Reverend Aloysius J. Willinger, C.S.S.R., Bishop of Monterey-Fresno, has approved plans for the Fresno Regional Conference, April 26-28. Bishop Willinger and the Monterey-Fresno D.C.C.W. are hosts to the Conference.

N.C.C.W. offers this opportunity to the Southwest and West to consider Council work in its relation to specific area problems.

YOU are invited!

versity of Kentucky. Miss McLaughlin has been active in her parish since its beginning in 1900 and is now president of the parish council of Catholic women and diocesan public relations chairman of the Covington D.C.C.W.

ORCHIDS TO LAS VEGAS CDA

Seven years of effort in a mission territory has won for Court Ave Maria, No. 1420, Catholic Daughters of America, the National CDA Award of Merit. The award was given specifically for the outstanding services Court Ave Maria contributed to its church, school and community during 1950-52.

Organized in 1946 in Las Vegas, Nevada, with a charter membership of 80 women, Court Ave Maria is still the only Court in Nevada. But a small membership and the ever-present difficulties of a mission area did not deter this hard-working group from achieving an enviable record. Shortly after its organization the Court adopted the project of furnishing a school room in the newly-erected parochial school. Plans were outlined and the work started. By 1951, a total of over \$1,500.00 had been raised for the school. And now the group is busily engaged in raising another \$1,000.00 for desks.

In addition to this major project of furnishing the school room, Court Ave Maria also helped along other lines. Through the CARE program they adopted several German families in Europe and sent money and packages for their use. New layettes for Catholic Community Welfare are made as needed; these average three or four a year. At least \$100.00 a year is given to the Bishop's Seminary Fund to help educate Nevada boys for the priesthood. Court Ave Maria also donates a Catholic book to the Las Vegas City Library for each deceased member of the Court. Individual members and the Court as a group are earnest workers in all local charity drives, Red Cross sewing, and youth activities. They now plan to help their chaplain organize a "Blue Army of Mary" in Las Vegas.

Affiliated with the Reno D.C.C.W. and the National Council of Catholic Women, the record of Court Ave Maria, No. 1420, offers encouragement to the thousands of N.C.C.W. affiliates who are so valiantly serving Church and Country today.

NATIONAL COUNCIL CATHOLIC MEN

From the Field—Radio—
Notes from Headquarters

From the Field

TOLEDO reports two interesting innovations in convention programs. The D.C.C.M. there, confronted with the perpetual problem of preparing a convention program of interest to the delegates, presented a skit, "What, Where, and Why Am I?" This playlet was an exposition of the real situations which a parish Holy Name President meets when trying to make his organization an active part of the Diocesan Council of Catholic Men.

Following the skit, which was put on at Toledo's recent annual convention, time was allowed for questions to be asked of a panel of experts composed of Council representatives on the national, diocesan, deanery and parish levels, as well as members of the diocesan program committee. The convention delegates elected Paul Flynn of Tiffin, diocesan president; Herman Miller, Fremont, treasurer; James Imber, Defiance, recording secretary.

In the ceremony of installation the officers recited this pledge:

"I promise to attend to the duties of the office to which I have been elected as prescribed in the Constitution and Bylaws of the Toledo Diocesan Council of Catholic Men, and at all times to safeguard and promote the interests and welfare of this organization.

"I further pledge my loyal support to the Most Reverend Bishop, and to his representative to the Council, the Reverend Moderator, whose guidance, direction, and valuable assistance make possible the fruitful functioning of this organization."

The highlight of the convention came when Bishop Rehring of Toledo addressed the gathering. He referred to the doctrine of the Mystical Body, and reminded the men that they were members one of the other; that, as in the human body, the heart, the eye, the hand, the feet, and other parts each performed a separate function, so in the Mystical Body of Christ, the Church, the bishops, priests and laymen also performed separate but necessary functions. And that just as the whole human body is harmed if the heart doesn't function, so if laymen fail to perform their function the Church would suffer; and that the Council of Catholic Men offered one way in which laymen could carry out their proper function in the Mystical Body of Christ.

The convention was attended by 207 accredited delegates. The Toledo Deanery Councils of Catholic Men and Catholic Women are now busy with a joint Catholic and Protestant promotion of preparation for

marriage courses, with the cooperation of the Toledo Board of Education's family life education program. The Catholic and Protestant courses are conducted separately.

... Trenton's Diocesan Union of Holy Name Societies is having an Officers' Training Course on February 1. All parish unit officers and committee chairmen in the Diocese were asked to attend, according to Francis E. McCann, president. The instructors are headed by Honorable John J. Rafferty, K.S.G., chairman of the Lecture Bureau.

... In Chicago, Cardinal Stritch told the Archdiocesan Union of Holy Name Societies that the force of organized Catholic lay action is capable of sanctifying modern society. Speaking before some 1,000 delegates to the union's annual business meeting there recently, Cardinal Stritch outlined the history of the Catholic Action movement, and called for wider participation in the lay apostolate.

In the course of the meeting, which was attended by officers and chairmen from 360 branches of the Holy Name Society in the Chicago area, a resolution was adopted pledging the membership to study and act upon recommendations made by the American Bishops following their annual meeting in Washington in November. Another resolution urged branches of the union to maintain active military committees as a contact with servicemen.

John C. Hayes, Willmette, was unanimously elected president.

... The John Carroll Society of Washington D.C., announces that it will sponsor a Red Mass this year on February 15, at St. Matthew's Cathedral. The full diplomatic corps, including ranking officials of all three branches of the Government, will be invited. The Red Mass marks the opening of the courts for this year.

... The House (Congressional) Select Committee on current pornographic materials recommended: 1) legislation to stop interstate traffic of obscene goods by private carrier—now permissible under law; 2) tightening of postal laws which would enable the Post Office Department to impound the mail of companies peddling filthy literature pending court action. Such companies, the report stated, are now able to continue selling their goods through the mail until court judgment finally forbids them to; 3) regulation by the publishing industry to eliminate filthy books from their stock.

The report included evaluations of books examined by the committee. These included books, magazines

and children's "comic" books classified as obscene.

... Spokane, Washington, second oldest D.C.C.M. in the country (established in 1934) reaffiliated with N.C.C.M. on January 12, 1953. Its president is Paul Schiffner. The Great Falls, Montana, D.C.C.M. was established in 1932.

... The Maryland Action Guild's Institute of Industrial Relations, Baltimore, opened its winter term with classes at the Waterfront Workers' School in January. This term's classes are being held by popular demand, following the success of the fall semester. Classes include: "God, Man and the Universe"; "Relations Between Worker and Management"; "History of the Labor Movement in the United States"; "Effective Speaking and Rules of Order"; "Communism and Socialism"; "Rights and Duties of Labor and Management."

... The Catholic Layman's Forum of St. Mary's University, San Antonio, presents four pre-Lenten forums on "The Catholic and the Community." Plans are under way for a lecture March 5 on "Catholicism and American Freedom" by Professor James O'Neill, noted Catholic author. Mr. O'Neill was a guest speaker at N.C.C.M.'s convention in Toledo last April.

... The Whiting-Robertsdale District of Fort Wayne D.C.C.M. is urging its men to help the women of the District in their March Against Polio.

... The Association of Catholic Trade Unionists of Gary, Indiana, has adopted as its program the initiation of an aggressive Slum Clearance and Low Cost Housing campaign—rendering greater assistance to members' respective unions; fostering just economic laws for the attainment of economic freedom; support of legislation for minimum family living wages as a basic measure for the security of the American family; and expanding the ACTU educational program concerning the rights and responsibilities of all workers. Officers elected for 1953 are: Stanley F. Jonusas, Sr., president; John Jancose, vice president; Charles Holmes, recording secretary; John C. Humenik, corresponding secretary; Emery Vernarsky, treasurer. Father Louis Zenz is chaplain.

... Seeing-eye dogs—German Shepherds, Scotch Collies, Dobermann-Pinschers—and some of uncertain ancestry, made a Day of Recollection at the Washington, D.C., Retreat House on January 24. Of course, their masters—about 20 blind men—were with them.

The Day was sponsored by the St. Vincent de Paul Society. The retreat master was famed Father William F. Jenks, C.S.S.R., of New York. He has devoted his life to work with the blind.

... Starting with 1953 the Particular Council of Washington broke with two ancient St. Vincent de Paul traditions: officers will no longer hold their places for life; they will be elected for not more than two terms of three years each.

Secondly, the Particular Council will meet in turn in the various parishes instead of a regular central location.

Radio

The Catholic Hour (NBC 2:00-2:30 P.M., EST Sundays). Rev. Joseph Manton, C.S.S.R., of the Mission Church, Boston, Mass., continues his series on "The People and the Steeple" for the first three Sundays of this month. Weekly titles: Feb. 1: "In Praise of St. Blase"; Feb. 8, "The Only Policy"; Feb. 15: "Ashes Now or Fire Later". Music will feature the choir of St. Paul's Church, Cambridge, Mass.

On February 22 the Rev. Lawrence J. Riley of St. John's Seminary, Boston, Mass., will present the first in a series of seven Lenten talks under the general title "Lumen Christi: The Light of Christ." The title of Father Riley's first talk, Feb 22 is: "Blessed Are the Poor In Spirit." Music by St. John's Seminary choir.

The Christian In Action (ABC 11:30-12:00 Noon, EST, Sundays) The Rt. Rev. Msgr. William T. Dillon, president of St. Joseph's College for Women, Brooklyn, New York, will speak on "The Christian In Action In College." Weekly titles: Feb. 1: "His Philosophy"; Feb. 8: "His Religion"; Feb. 15, "His Ethics"; Feb. 22: "The Years After." Music will be by the choir of Corpus Christi Church, New York.

Faith In Our Time (MBS, 12:45-1:00 p.m., EST, Thursdays). Father Joseph Snee, M.A., of Cathedral College, New York City, will present a series of inspirational talks for February. Weekly titles: Feb. 5: "Pride"; Feb. 12: "Lust"; Feb. 19: "Gluttony"; Feb. 26: "Sloth."



Notes from Headquarters

N.C.C.M.'s executive secretary, Martin H. Work, was in Boston on January 18 for a pre-convention meeting. The A.C.C.M. is well on its way toward complete establishment.

One of N.C.C.M.'s principal functions is to represent the Catholic laymen of the nation at important public or quasi-public meetings. A recent meeting of this type at which N.C.C.M. was represented by a staff official was the Leadership Conference on Civil Rights held in Washington for the purpose of planning ways and means looking toward the abolition of the filibuster in the U.S. Senate.

ITEMS OF INTEREST

Archbishop Thomas A. Boland Installed in Newark See

On January 14 The Most Rev. Thomas A. Boland, formerly Bishop of Paterson, N.J., was installed as the second Archbishop of Newark—the sixth Ordinary of the See of Newark.

Archbishop Boland, a native of Orange, N.J., has served as a priest in the Archdiocese of Newark from 1922 until 1940 and as Auxiliary Bishop there from 1940 to 1947.

On June 25, 1947 Bishop Boland was named by His Holiness Pope Pius XII to be the second Bishop of Paterson. He was named Archbishop of Newark in November of 1952, succeeding the late Archbishop Thomas J. Walsh.

Archbishop Boland was born in Orange, N.J., in 1896 and received his education there and in the North American College in Rome. His assignments as a priest included pastoral work, teaching, various diocesan officerships and the rector of Immaculate Conception Seminary at Darlington.

Our sincere good wishes are with Archbishop Boland in his larger field of administration.

Monsignor Damiano of Buffalo Diocese Named Apostolic Delegate to South Africa

The Most Rev. Msgr. Celestine Damiano of Buffalo, who has been stationed in Rome for five years as an attache of the Sacred Congregation for the Propagation of the Faith, was recently named Titular Archbishop of Nicopolis in Epiro and Apostolic Delegate to South Africa. He is the ninth American to serve as head of a mission in the foreign service of the Holy See.

Archbishop-Designate Damiano was born in Dunkirk, New York, on November 1, 1911. He attended St. Michael's College, Toronto, Canada, and Propaganda College in Rome, and was ordained in the Eternal City in 1935. From then until 1947, when he was called to Rome to serve in the Congregation for the Propagation of the Faith, he held parochial assignments in the Diocese of Buffalo. Since the United Nations Food and Agriculture Organization (FAO) moved its headquarters to Rome, Monsignor Damiano has been an observer thereon for the Vatican. His has been the rare privilege of receiving his bishop's rochet from the Holy

Father himself during the recent Consistory and prior to his consecration on February 11.

Prayers and congratulations are extended to His Excellency, Bishop-designate Damiano.

* * *

Another American—Bishop A. Noser, S.V.D., of Accra, Gold Coast, Africa—has been transferred to the Vicariate Apostolic of East New Guinea. He will be located at Alexishafen near Madang, New Guinea, and his Titular See will be Hierpiniana. Bishop Noser, who has been Ordinary of Accra for five years, is a native of Belleville, Ill.

Bishop Scher of Monterey-Fresno Dies at Age of Seventy-Two

Ill health took Bishop Philip George Scher of Monterey-Fresno to the Southwest, but he remained to pioneer as priest and bishop over a period of 42 years, from 1904 to 1946. At that time he was incapacitated by a stroke, and was bedridden for six years until his death on January 3, 1953.

His Excellency was born in Belleville, Ill., on February 22, 1880. He made his studies for the priesthood at the Pontifical College Josephinum in Worthington, O., and at the Propagation of the Faith College in Rome, where he was ordained on June 6, 1903. Upon his return to the United States, he taught at the Worthington college, and then, because of his health, went to southern California. After a year he was able to assume pastoral duties and chose to remain in Southern California.

He was serving as Vicar General of the diocese of Monterey-Fresno and had been elevated to a Monsignor in 1932 when Bishop MacGinley resigned and he was named second Bishop of Monterey-Fresno. He was consecrated on June 29, 1933. As a priest and as a Bishop he demonstrated a great gift for rehabilitation of both property and people. His was a truly mission field and under him the diocese grew from 100,000 to 163,000 souls.

Until Bishop Scher's death the 30-year old Diocese of Monterey-Fresno was unique in that all three bishops who have served it were still living. Bishop MacGinley is 81 and is living in Killybegs, County Donegal, Ireland.

May the soul of Bishop Scher rest in peace!

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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